after his sober manner, really maintain the same thing; that though the world, and inferior mundane gods, had no temporary generation, yet were they nevertheless all produced from one supreme Deity as their cause. Thus Simplicius represents that philosopher's sense : 'Apwro-rsXift ot5

yLyzadai a^ioi rov /ccxr^ov, aXXci /car' aXXov

rpOTrov VTTO 0£OV *TTCLpayzaVai'* Aristotle WOUltl Phys. 1. 8.

not have the world to have been made e^Aidi*. (so as to have had a beginning), but yet nevertheless to have been produced from God after some other manner. — And again afterward ; '

TO curtov rotf *ovpavov* /ecu ri?c cuSiov)£ aylvrjrov avrov aTro&t/cvvcri. Aristotle,

though making God the cause of the heaven and its eternal motion, yet concludes it notwithstanding to have been ingenerate or unmade; — that is, without beginning. However, we think fit here to observe, that though Aristotle do for the most part express a great deal of zeal and confidence for that opinion of. the world's eternity, yet doth he sometimes for all that seem to flag a little, and speak more languidly arid sceptically about it; as, for example, in his book de Partibus Ani-malium, where he treats concerning an artificial

nature: juaXXov st/coc *rov* ovpavov y£y£v>? <r0ai,

VTTO *roiavryg* am'ac, ei 'Vt'yovc, /cat etvai Sta roiavrrjv [pl 474∗

amav, -juaXXov ^ ^wa *ra Qvnrd'* It is more open] , ^ likely, that the heaven wras made by such a cause as this (if it were made), and that it is maintained by such a cause, than that mortal animals should be so; which yet is a thing more generally acknowledged. — Now it was

before declared, that Aristotle's artificial nature was nothing but the mere executioner or opificer of a perfect Mind, 2 L 2